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the whole, however, the work is an interesting and thankworthy presentation of a subject always attractive from whatever side approached, and by no means unpractical.

EDGAR D. VARNEY.

THE UNIVERSITY OF CHICAGO.

COMMENTAIRE SUR LES ACTES DES APÔTRES. Par ED. BARDE, Professeur à l'École de Théologie de la Société évangélique à Genève. Lausanne: Bridel & C^{ie}, 1898. Pp. 592. Fr. 12.

THE author states that in the French language there is no "special and complete" commentary on the book of Acts, and it is this lack which he undertakes to supply. His aim seems to have been: (1) to defend the traditional conception of Acts, (2) to give a general exposition of the book passage by passage, (3) to emphasize the transcendent and religious features of the history.

The most conspicuous characteristic of the work is its constant statement of critical views, with attempted refutation. His ever-present antagonist is Zeller, and H. J. Holtzmann is a close second. His chief associates in the defense are Baumgarten and Godet. The first pair are never right in their interpretation of Acts; the second pair are never wrong. He refers occasionally to the works of Renan, Weizsäcker, Wendt, Pfeiderer, and McGiffert, of the modern critical school, but his main engagement is with the old Tübingen foes. Calvin, for national reasons, is often quoted. Some of the foremost scholars in Germany and England are not referred to.

As a matter of fact, Professor Barde does not see or feel historical and literary difficulties in Acts. Criticism is to him entirely unnecessary and harmful. The innocent confidence which he has in the Acts narrative, and the facility with which he removes all problems in the history, should comfort and reassure the advocates of the traditional view of the book. The purpose of the Acts, as he understands it, was simply and solely to record the continued work of Christ by the Holy Spirit through the apostles, and the fulfilment of his last command (Acts 1:8). He finds no apologetic purpose in the book, no conciliatory purpose or smoothing-over process, no undue authority or significance of Peter or other Jerusalem apostles in the history, no historical inconsistencies with the Pauline epistles, no difficulties in the speeches, the miracles, the angel-narratives, the visions; in short, there are no perplexing features, no problems. All these questions which

have been raised are the faithless imaginings of irreligious critics, who are bent on tearing away the foundations of the Christian religion.

The author regards it as incontestable that the book of Acts was written by Luke, and at the time to which the final verse of the book brings us; the work was not finished, but interrupted by the outbreak of the Neronian persecution. The material of the book was derived, in the main orally, from his own knowledge and from Paul for chaps. 13-28, and from Peter, Barnabas, Philip, and Mark for chaps. 1-12. He had some written accounts of the earlier speeches. The source theories—he cites Spitta's and Clemen's—are pronounced microscopic, artificial, and undeserving of consideration. The chief and all-sufficient source of Luke's work was the Holy Spirit, which makes these critical inquiries impertinent.

The problem of the text of Acts is readily solved by adopting in general the text of the modern editors, which is treated, however, with some independence. The "Western text" receives some attention—the "we-passage" at 11: 27, 28 is viewed favorably, but otherwise the Western readings are rejected. His decisions as to readings are generally good; sometimes questionable, as on 11: 20; 20: 28.

The scheme of chronology which Professor Barde uses for the history is an uncritical one: crucifixion in 33, conversion of Paul in 37, first missionary journey in 45-7, Jerusalem conference in 50, Paul's arrest in 58. There is no discussion of the dates, and no mention of Paul or other apostles after the point at which the book of Acts closes. He finds no discrepancies of any kind between Acts, chaps. 9 and 15, and Gal., chaps. 1 and 2. He adheres to the north-Galatian hypothesis.

Conspicuously absent from the book is any discussion or description of the teaching of the apostles doctrinally viewed; of the institutions of Christianity, baptism, the Lord's Supper, Sabbath and Sunday observance, public worship; of the organization of the Christians, officers and discipline. That is, Professor Barde gives no comprehensive, unifying picture of primitive Christianity. He makes no attempt, either, to read between the lines of the Acts narrative, or to compare the other New Testament literature in detail. He deals with the matter easily, disconnectedly, and superficially.

The book is more attractive for reading than commentaries usually are. The material is not divided up in the usual fashion, and no text is given. Instead, the chapter and verse numbers only appear, and one reads right along as though the work were a history. There are

some notes, but not many. The pages are frequently disfigured with wrong spelling, and wrong accents and breathings upon the Greek words and phrases; errors appear also in the occasional Hebrew.

Professor Barde's book is an excellent commentary on Acts for popular, uncritical use, and will undoubtedly perform an excellent service for French-using people. It is earnest, devout, and positive, with more scholarship in it than usually falls to the lot of popular books on the Bible. Scientifically judged, it has unfortunate limitations which withhold it from a place among works of first rank. It does not belong in the same class with Wendt's new commentary on Acts.

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THE UNIVERSITY OF CHICAGO.

PAUL THE MAN, THE MISSIONARY, AND THE TEACHER. By ORELLO CONE, D.D., author of *Gospel Criticism and Historical Christianity*, *The Gospel and its Earliest Interpretations*, etc. New York: The Macmillan Co., 1898. Pp. xii + 475. \$2.

DR. CONE in the present volume has given professional students a book that deserves serious consideration. It is gratifying to find that it is written from the point of view of the modern historian, and is characterized by patient and exhaustive study. It is, of course, to a considerable degree dependent upon Weizsäcker, but at the same time is marked by a gratifying originality in thought and conclusion. Its general critical position is to be seen in its distrust of Acts and its insistence that Paul's gospel is not that of the original apostles. As regards both these positions, we feel serious doubts. After all allowance is made for the true character of the book of Acts, an exhaustive criticism will be far less likely to discredit the component elements of the book than is Dr. Cone's. Nor is it by any means clear that the fundamentals of Paul are not those of the original church. Both alike believe that Jesus was the Christ, that he was to come to establish a kingdom of God, and that it was the duty of all to prepare for that coming kingdom. The great difference between the Jerusalem group and the Pauline group of Christians consisted in that the former believed that this preparation was to be through law, while Paul held that it was to be by the indwelling Spirit. But it is a far cry from this difference to a different gospel. And why, in the light of statements on p. 81 as to the need of the Jewish element in Paul's Gentile mission, should Dr. Cone be so hostile to Acts?

The volume as a whole is not strictly a biography, but rather a